Investigating EFL Prospective Teachers' Ability to Translate Culture-Bound Expressions

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Abstract

The basic objective of the present study is to investigate EFL Saudi prospective teachers' ability to translate culture-bound expressions and their translation strategy awareness. The study attempted to answer two questions: 1) To what extent are EFL Saudi prospective teachers able to translate culture-bound expressions? 2) To what extent are EFL Saudi prospective teachers aware of translation strategies? The study sample included 43 EFL Saudi prospective teachers (fourth-year students) at the Teachers' College, University of Tabuk, KSA. To collect the required data, a translation test and translation strategy awareness questionnaire were developed, validated, and administered. The two measuring instruments were administered to the participants during their final second term exam of the academic year 2007-2008. The participants were asked to translate 20 items where each item contained a culture-bound expression. At the same time, the participants were asked to respond to the translation strategy awareness questionnaire by ticking the strategies they use for translating the test items. Results revealed that 86.05% of the EFL Saudi prospective teachers were unable to pass the translation test confirming their inability to translate culture-bound expressions. Moreover, EFL Saudi prospective teachers' translation strategy awareness was poor as they got 40.24%, while the cut-off level was 50%. Finally, some educational implications and recommendations for translation instruction were suggested.

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Introduction

Translation is eventually a human activity which enables human beings to exchange ideas and thoughts regardless of their different tongues and cultures. Recently, the relationship between translation and culture has been reinforced and sustained by globalization and the expansion of the mass media. Hermans (1999) believes that translation should be recognized as a cultural practice. Gerding-Salas (2000) suggests that the main aim of translation is to serve as a cross-cultural bilingual communication vehicle among people of different tongues and cultures. According to Al-Qurashi (2004), translation has been of great importance to all nations as it plays an essential role in transferring knowledge from one culture to another. Moreover, Bahameed (2008) mentions that the question of intercultural translation has been raised in modern social linguistics theories.

Such views may support the idea that translation, as a means of communication, has the potential to foster intercultural communications and mutual understanding. Translating a target language in a meaningful sense requires understanding the cultural context of that target language. This means that knowing the complications resulting from differences between cultures helps the translator to produce quality translation. Along with this point, Gerding-Salas (2000) argues that translators can play an important role as bilingual or multi-lingual cross-cultural transmitters of culture by attempting to interpret concepts and speech in a variety of texts as faithfully and accurately as possible. Hence, Pena, (2007) argues that cultural equivalence should be considered in translating process. In a word, it could be concluded that both language and culture should be highly regarded in the act of translation.

However, "differences between cultures may cause more serious problems for the translator than do differences in language structure" (Nida 1964:130). In practice, translating the cultural aspects of any source language is not an easy job. Central to culture and communication is translating culture-bound expressions. Nida (1964) argues that translation problems are likely to happen even when the source language SL and target language TL have some similar linguistic and cultural features. This means that translation problems may vary in scope

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depending on both cultural and linguistic gap between the two concerned languages. Accordingly, equal importance to both linguistic and cultural differences between the SL and the TL must be taken in consideration. Again, Nida (1964) concludes that differences between cultures may cause more severe complications for the translator than do differences in language structure. Furthermore, Newmark (2001: 328) concludes that "Now whilst some see culture as the essence of translation, I see culture as the greatest obstacle to translation, at least to the achievement of an accurate and decent translation." To close, Armellino (2008) mentions that one of the most challenging tasks for all translators is how to translate culture-bound elements of a source language into a target language.

Reviewing literature pertinent to translation reveals that difficulty of translating cultural aspects has led to 'culture marginalization' during 1960s and 1970s. It has been long taken for granted that translation deals only with linguistic aspects. However, cultural elements have never been brought into discussion. For example, Catford (1965: 20) defines translation as "the replacement of textual material in one language by equivalent textual material in another language." Similarly, Savory (1968) maintains that translation is made possible by an equivalent of thought that lies behind its different verbal idioms. For Nida and Taber (1969) the process of translation consists of reproducing in the receptor language the "closest natural equivalent" of the source language message, firstly in terms of meaning and secondly in terms of style. Along with this line, Brislin (1976: 1) defines translation as "the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form."

Obviously, these definitions focus on changing expressions from one language to another targeting the closest equivalent in the target language. Noticeably, culture is not taken into account in the aforementioned definitions except that of Nida and Taber who implicitly refer to culture via "closest natural equivalent". Unfortunately, culture marginalization continues in 1980s. For McGuire (1980), translation involves the rendering of a source language (SL) text

into the target language (TL). Newmark (1981: 7) does not state anything about culture in his definition to translation "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". To conclude, the linguistic competence is a necessary condition, but not yet sufficient for the professional practice of translation.

More recently, not much attention has been paid to translating culture-bound elements into a foreign language. With culturally-bound words is often impossible to replace a message or statement in one language by the same message or statement in another language (Armellino: 2008). Central to translating culture is translating culture-bound expressions. Culture-bound expressions involves; metaphors, proverbs, idioms and collocations. Particularly, idioms and collocations constitute a core portion of authentic communications among native English speakers. Translating cultural meanings associated with idioms and collocations represent real translation problems especially among non-natives. Armellino (2008) maintains that it is impossible to replace culturally-bound words or idioms in one language by the same words or idioms in another because the meaning which lies behind this kind of idioms is always linked to the specific cultural context where the text originates or with the cultural context it aims to recreate. As for translating collocations, Zughoul and Hussein (2003) concluded that Arab learners of English at all levels face difficulty with English collocations. Bahumaid (2006) mentions that Arab university instructors' performance in the collocation translation test was considerably low. He adds that collocations represent major 'trouble spots' for translators.

As for translation strategy, literature on translation documents several translation strategies. Newmark (1988) suggests a long list of translation procedures such as: naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, shift, transposition, modulation, recognized translation, compensation, paraphrase, couplets, and notes. Recently, Hariyanto (1997) suggests some strategies for translating cultural aspects such as: addition, componential analysis, cultural equivalent, descriptive

equivalent, literal translation, modulation, recognized translation, reduction, synonymy, transference, deletion, and combination. Moreover, Harvey (2003) suggests four procedures for translating culture bound idioms such as: functional equivalence, formal equivalence or linguistic equivalence, transcription or borrowing, and descriptive or self-explanatory.

Previous Research

Aly (1990) designed a translation course for the students of English at faculties of education. Kamel (1990) used problem solving techniques for teaching learners how to help themselves produce effective translation. El-Sheikh (1990) evaluated translation examinations as well as students' performance on these examinations. El-Shafie (1992) investigated the effectiveness of some techniques for teaching translation. Al-Besbasi (1992) carried out a study to investigate some aspects of the translation process, including observations of the use of dictionaries in translation. Aly (1995) suggested a list of criteria and evaluated some translation examinations in three faculties. Al-Maghraby (1995) developed some guidelines for building translation courses. Gabr (2002) investigated the attitudes of the undergraduate students towards their translation courses and concluded that most of the students were dissatisfied with their translation courses. El-Sakran (2002) studied the problem of personal gender in the translation from English into Arabic. Solhy (2002) evaluated the current state of teaching translation in the Arab universities and suggested a comprehensive systematic program for designing translation courses. Zughoul and Hussein (2003) studied the extent to which university English language majors can use English collocations properly. A two-form translation test of 16 Arabic collocations was administered to both graduate and undergraduate students of English. The first form included the English translation in a multiple-choice format whereas the other was given as a free translation task. The findings confirmed that Arab learners of English at all levels face difficulty in translating English collocations. Dadour (2004) proposed a translation program for developing EFL prospective teachers' bicultural awareness and performance in translation. The suggested program proved effective. Aly (2004) investigated the strategies used by EFL students in

the translation process using a think-aloud protocol. Bahumaid (2006) studied collocation translation from English into Arabic using a translation test involving thirty sentences contextualized collocations of different types was designed. The test was administered to four Arab university instructors. The participants' performance in the test was considerably low. Al-Hasnaw (2007) investigated the 'untranslatability' of some Arabic metaphors into English and found that most metaphors are shaped by the socio-cultural beliefs and attitudes of a specific culture. Finally, Armellino (2008) analyzed the script of, *'Scent of a Woman'*, a popular American film made in the USA in the 1990s to find out culture-bound elements cause translation problem. Armellino found that culture-bound elements can be classified under three main categories: history, society, and myths and traditions.

In the light of the aforementioned review, culture bound expressions and translation strategies can be conceptualized as follows: culture bound expressions are unique to a language and cannot be understood simply from the meaning of their individual words and they require an adequate cultural awareness of both American English as a source language and Arabic as a target language. In this study, culture bound expressions are limited to American idioms and collocations. As for Translation strategy, it is defined by Loescher (1991:8) as a conscious procedure for solving a translation problem. Moreover, the aforementioned review reveals two important remarks. Initially, most of the foreign translation studies focused on translation as a process, while many Arabic studies focused on translation as a product. Furthermore, the role of culture in translation is marginalized in the previous research especially in the Arab world. This means that more studies are needed in the area of culture and translation.

The Study

Statement of Problem

The role of culture in translation seems to be marginalized in most of translation programs and courses at some Saudi universities. Accordingly, translating culture-bound expressions is expected to be one of the most nagging

translation problems facing EFL prospective teachers at the University of Tabuk, KSA. To be more specific, this study is concerned with investigating EFL Saudi prospective teachers' ability to translate culture-bound expressions namely, idioms and collocations and identifying the most common translation strategies they use in translating those expressions. To better study the problem under investigation, the following two research questions are raised.

- To what extent are EFL Saudi prospective teachers able to translate culture-bound expressions (idioms and collocations)?
- To what extent are EFL Saudi prospective teachers aware of translation strategies?

Hypotheses of the Study

The study attempted to test the following two hypotheses:

- EFL Saudi prospective teachers will show poor performance in translating culture-bound expressions on the translation test.
- EFL Saudi prospective teachers will show poor translation strategy awareness on the translation strategy awareness questionnaire.

Objectives of the Study

The study tried to achieve the following objectives:

- To investigate EFL prospective teachers' ability to translate culture-bound expressions (idioms and collocations).
- To identify the most common strategies used by EFL Saudi prospective teachers in translating culture-bound expressions.
- To develop a culture-based translation test (CBTT).
- To develop a translation strategy awareness questionnaire (TSAQ).

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Significance of the Study

The significance of the current study stems from the following considerations:

- The study may be one of the pioneer studies that tackle the question of translating of culture-bound expressions among EFL majors.
- The study may be one of the few translation studies that investigate the relationship between translation and culture.
- The findings of the study may help improve teaching translation in some Saudi universities and some Arab universities as well.

Methodology

Participants

The current study targeted the fourth year English language male majors at the University of Tabuk, KSA. The study participants involved all the EFL Saudi prospective teachers who were performing their final term exams of the second semester of the academic year 2007/2008. The participants were (43) EFL prospective teachers whose age was ranging from 21 to 23 years old. The sample was limited to the fourth year English language majors who are supposed to be well acquainted with English language and translation courses.

Instruments

1. Culture-Based Translation Test (CBTT)

The main objective of the CBTT was to assess EFL prospective teachers' ability to translate culture-bound expressions, idioms and collocations, to afford the data required for answering the first study question. To determine the raw content of the CBTT, the researcher reviewed the related literature and previous research to list the most common cultural idioms and collocations related to American culture. The raw list was reviewed by three EFL experts from the University of Tabuk, KSA, who omitted some items and modified others. After modification and correction, the twenty items of the list were approved as a valid

content of the CBTT. The next step was deciding the layout of the test. To allow the test-takers to respond easily to the test tasks, each test item contains one culture-bound expression. The test-takers were asked to translate each item into a full meaningful Arabic statement. The test consists of twenty statements targeting both collocations and idioms.

For assessing the validity and reliability of CBTT, the test was reviewed by the same EFL experts who approved its face and content validity. For estimating the reliability of the CBTT, the test was administered twice. On the 28th of May 2008 the test was administered to 9 Saudi university English language majors at the University of Tabuk. After a week, the test was re-administered to the same students. The test-retest procedure was used to calculate the reliability of the CBTT using Pearson product-moment correlation coefficient. The reliability coefficient of the CBTT was (r= 0.81).

With respect to the test administration, the CBTT was administered on Sunday the 20th of Jun 2008 at the University of Tabuk in the second semester of the academic year 2007/2008. The test was given to the students along with the regular formal test papers. The students were informed that they should not start answering the translation unless they finish their formal test. The students were told in advance that the translation test would not affect their academic performance or scores. It was made clear that the test is a part of an academic study. After finishing the test, students' responses were collected. The time allotted for the test was one hour. The total score of the CBTT was (40) scores where two points were devoted to each item of the twenty-six items. Exact or accurate cultural translation was given two points, while one point was devoted to any acceptable translation. Literal or inaccurate translation was scored zero. Students' scores were interpreted according to five criteria; less than 60% means poor, from 60% to 69% means fair, from 70% to 79% means good, from 80% to 89% means very good, and from 90% to 100% means excellent. Participants' responses and performance were scored by three TEFL specialists (PhD holders).

2. Translation Strategy Awareness Questionnaire (TSAQ)

The main objective of the TSAQ was to identify the translation strategies used by EFL Saudi prospective teachers when translating culture-bound idioms to afford the data required for answering the second study question that is: To what extent are EFL Saudi prospective teachers aware of translation strategy? The questionnaire consists of 15 translation strategies namely, addition, combination, compensation, componential analysis, cultural equivalent, deletion, descriptive equivalent, functional equivalent, literal equivalent, naturalization, paraphrase, reduction, synonymy, guessing, and text clues. The participants were asked to decide the frequency of the strategies they used in translating the test items CBTT. Regarding the validity and reliability of the TSAQ, the questionnaire was reviewed by the three EFL experts who approved its face and content validity. For estimating the reliability of the TSAQ, the questionnaire was administered twice to 9 Saudi university English language majors at the University of Tabuk. The test-retest procedure was used to calculate the reliability of the TSAQ. The reliability coefficient of the TSAQ was (r= 0.82). The questionnaire was given to the participants during their formal examination sessions of the second semester of the academic year 2007/2008. The frequency of the participants' responses to the questionnaire items were calculated according to the formula that: Total Response Value = Strategy Frequency (n) multiply by Response Value where (always = 5, usually = 4, sometime = 3, rarely = 2, and never = 1).

Results and Discussion

1. EFL Prospective Teachers' Ability to Translate Culture-Bound Expression

Table 1: Participants' Total Scores on the CBTT

Test Max. Score (Participants n 43) X (items n 20) X (Item max. Score2)	Required Score 60% of *Max*. Score	*Obtained Score* *Accurate + Acceptable*
1720	1032	538

Table (1) shows that EFL prospective teachers' obtained score on the CBTT is (538), while the required cut-off score is (1032 =60%). This result

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means EFL prospective teachers, as a group, were unable to translate culture-bound expressions.

Table 2: Participants' Mean Scores on the CBTT

Participants	Obtained Mean	Required Mean
43	12.51	24

Table (2) shows that the obtained mean scores of the EFL prospective teachers on the CBTT is (12.51), while the required cut-off mean scores is (24). This result means that the participants failed to achieve the required mean scores. Accordingly, EFL prospective teachers, as a group, were unable to translate culture-bound expressions.

Table 3: Participants' Total Results on the CBTT

Participants	Fail	Pass	Total
n	37	6	43
%	86.05%	13.95%	100%

To confirm the same result, table (2) reveals that 86.05% participants (n=37) obtained score less than the cut-off level of the CBTT (24 points = 60%). It is clear that while the majority of the participants 86.05% could not pass the test, only 13.95% of the participants (n= 6) could pass the test. This confirms the conclusion that the majority of the EFL prospective teachers are unable to translate culture-bound expressions.

Table 4: Participants' Detailed Results on the CBTT

Criteria	N	%
Fail= (Less than 60%)	37	86.05
Fair= (60% to 69%)	3	6.97
Good= (70% to 79%)	1	2.33
Very Good= (80% to 89%)	2	4.65
Excellent= (90% to 100%)	0	0

For further evidence, table (3) shows that 86.05% of the participants (n= 37) obtained scores less than the test cut-off level and this means that the majority of the participants could not pass the CBTT. This result confirms the participants' inability to translate culture-bound expressions. In addition, the same table shows

6.97% of the participants (n=3) got scores ranging from (60%) to (69%). This percentage assures the idea that most of the participants who could pass the cut-off level of the CBTT could not get high scores and this reflects their shaky ability to translate culture-bound expressions. Again, this result is confirmed by the result that 4.65% of the participants (n=2) got 'very good' grade (80% to 89%). However, none of the participants could reach an excellent grade.

Table: 5 Participants' Translation Performance on the CBTT

Items	Participants' Performance (Answers)							
	Accurate 2 Points		Acceptable 1 Point		Wrong Zero		No Answer Zero	
	n	**%**	**n**	**%**	**n**	**%**	**n**	**%**
1	6	13.95	24	55.81	9	20.93	4	9.31
2	41	95.35	0	0	0	0	2	4.65
3	7	16.28	0	0	36	83.72	0	0
4	11	25.58	0	0	32	74.42	0	0
5	16	37.20	0	0	27	62.79	0	0
6	0	0	31	72.09	7	16.28	5	11.63
7	28	65.12	0	0	15	34.88	0	0
8	9	20.93	13	30.23	21	48.84	0	0
9	39	90.70	0	0	0	0	13	9.30
10	2	4.65	0	0	41	95.35	0	0
11	1	2.33	0	0	42	97.67	0	0
12	11	25.58	0	0	32	74.42	0	0
13	0	0	14	44.56	29	67.44	0	0
14	17	39.53	0	0	26	60.47	0	0
15	5	11.63	0	0	36	83.72	2	4.65
16	10	23.26	0	0	33	76.74	0	0
17	4	9.30	0	0	39	90.70	0	0
18	0	0	0	0	43	100	0	0
19	0	0	38	88.37	0	0	5	11.63
20	1	2.33	0	0	42	97.67	0	0
Total	209X2 = 418		120 X1 = 120					
Mean	418+120= 538 ÷43 n = 12.51 m.							

Table (5) shows that while 55.81% (n=24) participants could translate the target expression of the first test item "*went bananas*" into acceptable translations: In .(إصـفر وجـه زميلـي/ صـدم صـديقي/ تغيـر لـون وجـه صـديقي /أصـبح وجـه زميلـي كلـون المـوز) addition, 13.95% (n= 6) of the participants provided accurate translations such as: (جن صـديقي/ جن جنـون صـديقي) . Generally, 69.76% (n=30) of the participants could

produce acceptable and accurate translations conveying the cultural connotation of the target expression "*went bananas*" which reflects connotative meanings of anger, fear, and shock. The possible rationale behind the participants' acceptable transition is that they could make good use of the simple and clear context in which the expression was placed. Accordingly, they could guess some culturally acceptable meanings. Moreover, the yellow color of banana possibility matches the cultural connotative feelings of fear and anger in Arabic language. The same expression was incorrectly translated by 20.93% (n=9) of the participants (ذهب صديقي يشتري موز/صديقي الى بناناز). In addition, 9.31% (n=4) of the participants كان صديقي يشتري موز/صديقي الى بناناز). left the item without translation. Seemingly, literal translation and lacking cultural awareness stand behind the participants' inability to produce accurate translation.

Test item (2)

The same table displays that 95.35% (n=41) of the participants provided accurate translation to the target expression of the second test "*girlfriend*." This result reveals that almost all the participants could produce acceptable transitions such as: (خليلته - صديقته - حبيبته). Possibly, this result may be justified by the fact that the target expression "*girlfriend*" is very common so that most of the participants are well acquainted with its cultural associated meaning. On the other hand, 4.65% (n=2) of the participants did not answer the target item. It is believed that they know the actual meaning of the target expression, yet they did not translate it assuming that such expressions may violate their Islamic creed and culture.

Test item (3)

As seen in the aforementioned table (5), 83.72 % (n=36) of the participants provided incorrect translations to the target expression of the third test "love children " such as: (الأطفال المساكين/ الأطفال المحبوبين / الأطفال الحساسين). Only 16.28 % (n=7) of the participants could produce accurate transitions to the same expression such as: (الأطفال اللقطاء/ أطفال الزنا/ الأطفال غير الشرعيين). The rationale behind the participants' inability to translate the target expression*" love children"* is that the apparent literal denotative meaning of the target expression is completely different from its connotative cultural meaning so that resorting to

guessing and literal translation misled most of the participants. In addition, 'love' in the Arabic culture reveals emotional and spiritual connotations rather than sexual references.

Test item (4)

As shown in the table, only 25.58 (n=11) of the participants provided accurate translations to the target expression of the fourth test item "*bad eggs"* such as (الأطفال المشـاغبين – الأطفال الاشـقياء). On the other hand, 74.42% (n=32) of the participants provided wrong translations such as (البيض الفاسد ـ البيض السـيء.). The rationale behind the participants' inability to translate the target expression" *bad eggs"* is that the word "egg = بيض" is used to refer to weakness in Arabic language so that the participants resort to literal translation to compensate their shaky cultural awareness needed for translating such culturally bound idioms.

Test item (5)

Furthermore, the table refers to 62.79% (n=27) of the participants provided wrong translations to the target expression of the fifth test item "*fat cats*" such as: (القطط سمنية / النمور / القطط). Whereas, 37.20 (n=16) of the participants translated the same items accurately such as: (الهوامير / الأغنيـاء الاثرياء/ كبار التجـار). Clearly, many participants resort to literal translation to find equivalence to the target expression "*fat cats*". In addition, the Arabic expression " هامور = fat fish"

  is a common colloquial expression in the Arabic stock and business markets particularly in Saudi Arabia. Another explanation is that the clear context in which the expression 'fat cats' is used facilitates guessing its acceptable meaning.

Test item (6)

The sixth test item reveals that 72.09% (n=31) of the participants provided acceptable translations to the target expression of the sixth item *"yellow"* such as: (يشـعر بـالخوف الشديد عند الخطر /يخجل في المواقف الحرجة) . However, 11.63 % (n=5) of the participants produced wrong translation such as: (كرس يرتدي اللون الأصفر). In addition, 16.28% (n=7) of the participants left the item without translation. Generally, most of the participants could translate the item. The likely

justification of this result is that the connotative cultural meaning of the color *"yellow"* in Arabic conveys a sense of "fear" especially in serious situations and this connotative meaning matches the same cultural sense in English.

Test item (7)

Item seven displays that 65.12% (n=28) of the participants provided accurate translation to the target expression of the seventh test item "*cloud nine*" such as: (طرت من الفرح/ /فرحت كثيراً / طرت في السماء فرحا). However, 34.88% (n=15) of the participants produced wrong translations such as: (ذهبت للسحاب التاسع). Strikingly, the target expression is a very common collocation in the Arabic language for example "يطير فرحاً - يطير من الفرح -طار فرحاً" conveying the feeling of happiness and excitement. Even though, 34.88% of the participants could not make good use such similarity because of lack of training on collocations translation in regular translation classes.

Test item (8)

Item eighth displays that 20.93% (n=9) of the participants provided accurate translation to the target expression of the eighth test item *"quick buck"* such as: (الثراء السريع - الكسب السريع) . Whereas 30.23% (n=13) of the participants provided acceptable translation for example: (ثروة طائلة - مال كثير). On the other hand, 48.84% (n=21) of the participants translated the item wrongly such as: (الحلول السريعة - الوجبات السريعة). The rationale behind the participants' inability to translate the target expression *"quick buck"* is that the word "buck" is very colloquial money-related American expression. Actually such cultural connotation is far fetched in the Arabic language.

Test item (9)

Item nine demonstrates that 90.70% (n=39) of the participants provided accurate translation to the target expression of the ninth test item *"sad shape"* such as (سيارتك سيئة - سيارتك بحالة سيئة - سيارتك بحالة يرثى لها) . Whereas 9.30% (n=13) of the participants provided left the item without translation. Perhaps, the participants were able to translate the target expression "sad shape" correctly

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because literal translation can convey the cultural meaning of the target expression. In addition, the word "sad" seems to carry the same cultural indication in both Arabic and English. This result may support the idea that there are few cultural expressions have universal connotations.

Test item (10)

Item ten shows that 95.35% (n=41) of the participants provided incorrect translation to the target expression of the tenth test item *"bad ticker"* such as: (أحمق. مخادع- مزاجه سيء- يمر بوقت صعب). However, 4.65% (n=2) of the participants provided accurate translation such as (قلبه مريض). Seemingly, the expression *"ticker"* refers to "heart" in the American culture. Thus, it was difficult for the participants to guess or to give literal translation. However, the Arabic word "الخفوق" is so closed to the target expression conveying the heart motion with no reference to illness.

Test item (11)

Item eleven reveals that 97.67% (n=42) of the participants provided wrong translation to the target expression of the eleventh test item "isn't *my cup of tea*" such as (Samples: ليست كاس شاى- كوب الشاى إنجليزي- ليست كوب ماء). However, only one participant produced accurate translation such as (ليست مادتي المفضلة). Culturally, it seems that this item is one of the most difficult items of the test because the target expression "*my cup of tea*" has different culture connotations in both American and Arabic cultures.

Test item (12)

Item twelve reveals that 74.42% (n=32) of the participants provided wrong translation to the target expression of the twelfth test item "*the big house*" such as (البيت الكبير- بيت العائلة). However, 25.58% (n=11) of the participants could produce accurate translation to the target expression (السجن). It is very common in the American daily communications to find people use *"the big house"* to refer to "the jail". The expression is highly culture-bound so that many participants could not translate it properly.

Test item (13)

Item thirteen displays that 67.44% (n=29) of the participants provided incorrect translation to the target expression of the test item "*dressed to kill*" such as: (لـديها نيـة القتـل ـ مهتمـة بحفلتهـا). However, 44.56% (n=14) of the participants provided acceptable translation such as: (ملابس فاتنة ـ ملابس جميلة جداً ـ فستان جميل جداً). Seemingly, translating the expression *"dressed to kill"* was difficult for many participants. This difficulty may stem from the fact that Arabic language does not collocate "beauty" with dressing, it rather links "beauty" to body parts such as " رمش قتال = killing eyebrow".

Test item (14)

Item fourteen displays that 60.47% (n=26) of the participants provided wrong translation to the target expression of the fourteen test item "*deep pocket*" such as: (جيبـه عميـق- جيبـه كبير- بخيـل). On the other hand, 39.53% (n=17) of the participants provided accurate translation such as: (جيبه مليان- فلوسة كثيرة- غني جـداً).It seems that translating the expression "*deep pocket*" was difficult for more than the half of the participants. This difficulty is due to lack of cultural awareness and literal transition and the result was unacceptable translation.

Test item (15)

Item fifteen displays that 83.72% (n=36) of the participants provided wrong translation to the target expression in the fifteenth item *"wears the trousers"* such as: (يرتدي السروال- يرتدي البنطـال- يلبس القيمص- يحـب الأريحيـة- مرح). In addition, 4.65% (n=2) of the participants did not translate the target item. However, 11.63% (n=5) of the participants provided accurate translation such as: (يتخـذ القـررات ـبيـده السـلطة). Obviously, almost all the participants used literal transition so that their translations were wrong. Generally, the expression *"wears the trousers"* was difficult for most of the participants to translate because Arabic language is rarely associate "cloths" with power or authority.

Test item (16)

Item sixteen shows that 76.74% (n=33) of the participants provided incorrect translation to the target expression in the sixteenth test item "*smell* a *rat*" such as: (أشم رائحة فأر- أشم رائحة جرذ- أشم رائحة كريهة). However, 23.26% (n=10) of the participants provided accurate translations such as: (أشعر بخيانة - لدي شك). Culturally, the "rat" in Arabic carries the same American connotation that "doubt or suspension". In Arabic, it is very common to say: "الفار يلعب في جيبي أو في صدري" to convey a sense of suspension. However, many participants could not relate the two cultures together since they do not have adequate bicultural awareness.

Test item (17)

Item seventeen reveals that 90.70.74% (n=39) of the participants provided incorrect translation to the target expression in the seventeenth test item "*lemon*" such as: (لونها ليموني - صفراء اللون - جو فريدة - صفراء مثل الليمون). Unfortunately, only 9.30% (n=4) of the participants provided accurate translation to the target expression such as: (يرثى لها - بحالة سيئة - سيئة للغاية). Apparently, most of the participants could not produce proper translation conveying the cultural connotation of the expression "*lemon*". The reason behind this result is due to the fact that "*lemon*" has positive connotation in the Arabic language. Accordingly, literal translation resulted in inaccurate translations.

Test item (18)

Item eighteen reveals that 100 % (n=43) of the participants provided wrong translation to the target expression in the eighteenth test item "*straight from the horse's mouth*" such as: (المعلومات من فم الحصان - المعلومات من الحصان مباشرة). Surprisingly, all the participants used literal translation to translate the target expression. Evidently, this item is the most difficult one since none could translate it properly. This is maybe due to the fact that the expression is not common in the Arab world where "horses" have nothing to do with information sources.

Test item (19)

Item nineteen reveals that 88.37 % (n=38) of the participants provided wrong translation to the target expression in the nineteenth test item "*big cheese*" such as: (جبان - أكبر جبان – جميل - جبنة كبيرة). In addition, 11.63 % (n=5) left the item without translation. Evidently, this item is also one of the most difficult items as no participant could translate it properly. The possible justification of this result may relay on the claim that the target expression is not common in the Arab world where word "cheese" has no cultural connotation to authority or high social status.

Test item (20)

Item twenty shows that 97.67 % (n=42) of the participants provided wrong translation to the target expression in the eighteenth test item "*thin skin*" such as: (جلد ناعم – غبي – من غير واسطة - مثقف). Remarkably, only participant could provide an accurate translation to the target expression (حساس). Evidently, this item is also one of the most difficult items because only one participant could translate it properly. Literal translation was behind this negative result.

To conclude, results in tables 1, 2, 3, 4 and 5 confirm that the majority of the participants 86.05% were unable to translate culture-bound expressions as reflected by their performance on the translation strategy awareness questionnaire. This result supports the first hypothesis of the study. This result is consistent with Zughoul and Hussein (2003), Bahumaid (2006), Armellino (2008), and Delzenderooy (2008) who highlighted the difficulty of translating cultural elements or aspects.

2. EFL Prospective Teachers' Translation Strategy Awareness

Table 6: Participants' Strategy Awareness

No.	Strategies	Total Response Value = Strategy Frequency X Response Value Item Max. Total Response Value = 215 (100%) Item Acceptable Value=107.5 (50%) ∑ Items Max. Total Response Value = 3225 (100%) ∑ Item Min. Total Response Value = 1612.5 (50%)
1	Addition	86
2	Combination	46
3	Compensation	86
4	Componential analysis	45
5	Cultural equivalent	54
6	Deletion	49
7	Descriptive equivalent	128
8	Functional equivalent	57
9	Literal equivalent	180
10	Naturalization	61
11	Paraphrase	64
12	Reduction	72
13	Synonymy	83
14	Guessing	189
15	Text clues	98
Total*		1298 out of 3225

*Total = Item Max. Total Response Value (215) X n. items (15) = Max. 3225

Apparently, the values shown in table (6) reveal that the total score of EFL Saudi prospective teachers on the translation strategy awareness questionnaire is (1298 = 40.24%), while the required score is (1612.5 = 50%). Clearly, the EFL Saudi prospective teachers could not gain the required cut-off score (1612.5) of the (TSAQ). This result indicates that the EFL Saudi prospective teachers have shown poor translation strategy awareness. Empirically, this result supports the second hypothesis of the study that EFL prospective teachers are expected to show poor translation strategy awareness in translating the culture-bound English idioms as reflected by the frequency of their responses on the translation strategy awareness questionnaire (TSAQ). Exceptionally, items number 7, 9, 14 exceeded the cut-off level (Item Acceptable Value=107.5) as they scored 124, 180, and 189 respectively. Seemingly, this result reflects some negative indications as they do

not help provide the exact or natural meaning. In addition, the two other strategies 'Literal translation' and 'Guessing' are not positive strategies for translating culture-bound expressions where literal translation or guessing cannot cater for the cultural load embedded in the target cultural expressions.

Conclusion

In the light of the study findings, it could be concluded that EFL prospective teachers' performance in translating culture-bound English expressions is very poor as reflected by their scores on the culture-based translation test (CBTT). EFL prospective teachers' translation strategy awareness is very poor as reflected by the frequency of their responses on the translation strategy awareness questionnaire (TSAQ). Literal translation and guessing strategies are prevalent among EFL Saudi prospective teachers.

Recommendations

EFL prospective teachers' should be provided with explicit training on translating culture-bound aspects and expressions. EFL prospective teachers' should be provided with explicit training on positive translation strategies. In-class translation practices should focus on culture-bound expressions. Translation courses should focus on culture-bound expressions. Translation teachers have to get their students acquainted with the role of culture in translation. It is time to resurrect error and contrastive analysis research in cultural translation domain. Literary texts, proverbs, metaphor, idioms, and idioms should be an inspirable part of transition teaching and learning at the university level. In the light of the current status of teaching translation at the university level, it seems convenient to suggest a training program to familiarize faculty members with translating culture aspects. It is recommended that to suggest a training program to familiarize university students with translation strategies. More research is needed to investigate students' ability to translate proverbs and figurative language. More research is needed to investigate students' ability to translate literary texts since culture represent a core component in literature. Translating commercials needed to more research and investigation.

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Appendix I

Culture-Based Translation Test (CBTT)

Translate the following statements into Arabic:

1- My friend *went bananas* when he discovered his new car was stolen.

……………………………………………………………………………………………

2- Tom was angry with his *girlfriend*.

……………………………………………………………………………………………

3- Many *love children* suffer from psychological problems.

……………………………………………………………………………………………

4- Our teacher has to get rid of the *bad eggs* in the classrooms.

……………………………………………………………………………………………

5- The stock market goes under the control of *fat cats*.

……………………………………………………………………………………………

6- Chris used to be *yellow* in serious situations.

……………………………………………………………………………………………

7- I was on *cloud nine* after I got the full mark in the final exam.

……………………………………………………………………………………………

8- Many people want to make a *quick buck*.

……………………………………………………………………………………………

9- Your car is in *sad* shape.

……………………………………………………………………………………………

10- Do not annoy him, he has a bad *ticker*.

……………………………………………………………………………………………

11- English isn't *my cup of tea*.

……………………………………………………………………………………………

12- The criminal was sent to *the big house* for 20 years.

……………………………………………………………………………………………

13- Nora was *dressed to kill* for her party on Saturday night.

……………………………………………………………………………………………

14- His *pocket is deep*.

……………………………………………………………………………………………

15- My father *wears the trousers* at home.

……………………………………………………………………………………………

16- I *smell a rat* regarding the new deal.

……………………………………………………………………………………………

17- Joe's new car is a real *lemon*.

……………………………………………………………………………………………

18- The information **is** *straight from the horse's mouth.*

……………………………………………………………………………………………

19- Tom claims he is a *big cheese*.

……………………………………………………………………………………………

20- If you have a *thin skin*, you will never survive in politics.

……………………………………………………………………………………………

THE END OF THE TEST

Appendix II
Translation Strategy Awareness Questionnaire
(TSAQ)

Dear Participant.

You are kindly required to read the following strategy list and then choose the strategy frequency that fits your performance on the translation test CBTT.

Translation Strategy Awareness Questionnaire
(TSAQ)

No.	Strategies	Response Frequency				
		Always 5	Usually 4	Sometimes 3	Rarely 2	Never 1
1	Addition					
2	Combination					
3	Compensation					
4	Componential analysis					
5	Cultural equivalent					
6	Deletion					
7	Descriptive equivalent					
8	Functional equivalent					
9	Literal equivalent					
10	Naturalization					
11	Paraphrase					
12	Reduction					
13	Synonymy					
14	Guessing					
15	Text clues					

Thank you!
THE END